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Thesis

HISTORICAL DEVELOPMENT AND ACHIEVEMENTS

of the

WORLD STUDENT CHRISTIAN FEDERATION

by

Jean Scales

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submitted in partial fulfilment of the

requirements for the degree of

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Introduction

This study of the World Student Christian Federation has been a natural outgrowth of two years of graduate study and work with college students. As an assistant in the Department of Student Counseling at the University and as Associate Secretary of the Student Department in the Boston Y. W. C. A. the very nature of my work has meant an increasingly close relationship to such student organizations as the World Student Christian Federation.

Students today are taking a more active part in society as a whole than ever before in the history of the college community. They are looking to their college training for a complete orientation to the societal scene and a faith that will carry them through these war-torn days of chaos and confusion. The interpretation of the oneness of the Christian fellowship and the world Christian community lies at the very grass-roots of the philosophy of the student worker. With many of our students giving their lives today, it is no longer a case of "a faith to live by" but "a faith to live and die for". Helping students to realize the oneness and hope of the Christian fellowship and themselves a part of a world-wide federation of students - whether through the medium of a drive for World Student Service Fund or discussion groups on race or labor - the work presented here

has been a most valuable help and guide.

The subject is large, and my greatest problem has been one of delimitation. It has not been possible to include all the findings of my research in a master's thesis, but what has emerged has been for me a most satisfactory precis of the Federation history with an analysis of its objectives, program, and work from the Federation's founding to date, in the first four chapters. For simplification and continuity of thought and content I have incorporated my findings and conclusions in the fifth chapter, "A Summarization of the Federation's Achievements and Permanent Values as a World Organization of Christian Youth".

I was most fortunate in my research to have access to the library Dr. Mott collected during his thirty-three years with the Federation which is now in the Yale Divinity School Library at New Haven. Letters and confidential reports were available there in original form. I would like to express my thanks here to my readers, Mr. Warren T. Powell and Dr. Basil Mathews for their help and guidance. I owe deepest appreciation to those friends and workers in the Federation with whom I had many stimulating and rewarding meetings and the loan of much valuable material:

Miss Ruth Rouse, President of the World's Y.W.C.A.,
at present working on the Federation
History at New Haven

Dr. Clarence P. Shedd, Yale Divinity School

Miss Helen Morton, at present in charge of the Toronto
office of the Federation



Miss Wilmina Rowland, executive secretary of the
World Student Service Fund

Mr. Raymond P. Morris, Librarian of the Yale Divinity
School Library

Mr. Edwin Espy, secretary of the Provisional Council of
the World Student Christian Federation
in the United States

Mr. Wilmer Kitchen, secretary of the New England region
of the Student Christian Movement

Miss Jane Saddler

and many more friends who have been part of the Federa-
tion and were of help in the organization and evaluation
of my material.

Chapter I

Chapter I

The Years 1895-1914

A. Factors Contributing to World Organization of Christian Students.

Long before the actual founding of the World Student Christian Federation at Vadstena, Sweden, in 1895, and even prior to the beginnings of the national student Christian movements, societies of Christian students in the colleges of different lands found ways of achieving a sense of international student fellowship and activity. This international imperative is so deeply rooted in Christianity and in the history of Christian student societies, that one can confidently state that, if the World Student Christian Federation were by some chance to be blotted out the life of the colleges, it would shortly reappear with forms quite similiar to the present movement.

Strong local Christian societies in a number of countries, effected national student Christian movements, and leaders of these movements had to become acquainted with one another and learn the importance of international interaction. Dr. Mott suggests that probably a number of kindred spirits in different parts of the world had the concept of an international student Christian union independently and simultaneously. It was not until the middle of the last decade of the nineteenth century that this came about and for the first time in the religious history of our universities and colleges a world-wide union of Christian students could be achieved.

America and British interaction in the nineteenth century, particularly in the seventies and eighties, is one of the most interesting stories of this growth in consciousness of international interaction. The American Student Christian Movement of today is the offspring of the American Young Men's Christian Association and Young Women's Christian Association. The Y.M.C.A. was first started in Britain in 1844 and introduced to the United States by an American student doing graduate study in Britain. The University of Virginia was the first to organize a college Y.M.C.A. in the United States, and by 1870 ten others had sprung up in state and denominational colleges (one of them at Howard College). At Indiannopolis Y.M.C.A. convention in 1872, Y.M.C.A.'s in colleges were recommended and brought to the attention of the national organization. Luther D. Wishard, one of the founders of the World Student Christian Federation, became one of its staunchest supporters and workers. As graduate student at Princeton Wishard attended the Louisville Y.M.C.A. convention where he was appointed general college secretary. He turned into a traveling college secretary, pioneer for a long line of student secretaries, and held the office for eleven years. Activities for college Y.M.C.A.'s approved by the Louisville conference were religious meetings, bible study, personal evangelism, inter-association visitation, correspondence and literature. The program was necessarily one of experimentation and growth. The Day of Prayer for Colleges, one of the oldest religious practices in the American colleges was

increasingly observed. Progress was rapid and widespread. The experience of Samuel Mills and the Brethren, "The Haystack Prayer Meeting," at Williams College gave Wishard the impetus for a missionary conception of the student movements. Shortly thereafter at a visit to the Massachusetts State Agricultural College at Amherst, Massachusetts, the added impetus of a letter from students "Believers in Jesus" in Sapporo, Hakkaido in Japan, a college founded by President Clark of Amherst, raised the international possibilities of the student movement in Wishard's mind.

It was L.D. Wishard who first pictured clearly the idea of a world-wide Student Christian Movement. In the pamphlet he published in 1844 he wrote, "The Movement will continue to spread until the students in the old universities of Great Britain and Europe and the students in the missionary colleges in the Orient and the Dark Continent are united with the students of America in one world-wide Movement of Christ for the students of the world and the students of the world for Christ."¹

The year 1894-1895 brought this change in his plan:

The approval of the Federation plan by the Foreign Department of the International Committee of the Y.M.C.A. and the appointment of Wishard to accompany Mott to Europe in this connection suggests the abandonment of the earlier scheme of Wishard to develop a universal chain of Y.M.C.A.'s as the basis of a world movement.²

So in Britain as in America in the last decades of the nineteenth century religious awakening had touched British universities and colleges. The Edinburgh University Medical Christian Association, the Glasgow Student Christian Association, the Medical Prayer Union in Medical Schools of London,

1. Tatlow, HSCM, p. 35.

2. Shedd, TCSCM, p. 357.

the Missionary Association of Christian Scottish Universities, and the British Collegiate Christian Union were formed.

Dwight L. Moody visited Britain in 1873 and again in 1882 evangelizing among students. Young Henry Drummond, then a student at New College, Theological School of the Free Church in Scotland, became one of the most active and forceful figures in the growth of the student movement. In 1885 Moody brought J. E. K. Studd to the general Christian conference at Northfield where Wishard and C. K. Ober, then working with Wishard as college secretary, met him. Studd's greatest contribution to the World Student Christian Federation was the winning of the man who would spread the Student Christian Movement to the ends of the earth, John R. Mott, then a freshman at Cornell who ten years later was to be one of the founders of the W.S.C.F., its first general secretary and later its chairman until 1928.

1886 saw the founding of the Student Volunteer Movement for Foreign Mission at the Mount Hermon Student Summer School--the movement that has sent over 16,000 students into the mission fields, the vitalizing spiritual force in every movement in lands where it was introduced.

Wishard abroad had been investigating the German University Christian Alliance. In 1888 the German Movement's first conference "for the deepening of spiritual life and the promotion of Christian work among students" was held and held again in successive years.

The forerunners of the Scandinavian Universities' Christian Movement were the fruits of the evangelical awakening of the 1880's, during which the missionary movement assumed new importance. In Denmark the conferences were held at Copenhagen. In 1881 the Norwegian Student Missionary Union was formed with Pastor Eckhoff as president. Wishard, traveling in the far east, left twelve student Y.M.C.A.'s in Japan in 1889. Their influence on the Northfield conference, and again on the Scandinavian Movement, with their cable "Make Jesus King" was marked. The next summer saw the first Scandinavian student conference with a Christian program at Hillerød in Denmark with 170 present, the second conference in 1892 in Norway, and the third brought 250 students to Vadstena, Sweden for the founding of the Federation. Perhaps without the challenge of the Japanese cable "Make Jesus King" the Scandinavian Movement might not have been one of the five founders. Ex Oriente Lux.

Eastern lands were in the Federation from the very beginning. Already in 1892 no less than 43 Y.M.C.A.'s in the Christian Colleges of Asia: Turkey, Persia, India, Burma, Ceylon, China, and Japan. They had already made their mark on the colleges of the west. These would never have developed as they did without the far seeing move by the American Y.M.C.A. which sent some of its finest student workers to the east, later supplemented by Canadians, Britons, and Europeans.

B. The World Student Christian Federation Founded.

Sweden was host to the Scandinavian Movement's biennial conference in 1895 held at Vadstena on the shores of Lake Vattern in an old sixteenth century castle. It was there that six men laid the foundation for the organization that was to become a vast international movement - the World Student Christian Federation. John Rutter Williamson (23) a medical student at Edinburgh; Johannes Siemsen (25) a German student who had just completed his doctorate; John R. Mott (30) and Luther D. Wishard (39) from the United States; Karl Fries (34) from Sweden; and Pastor Eckhoff (between 40 and 50) from Norway. Two of them could have qualified for the "under 25" requirement for the Amsterdam Conference of Christian Youth in 1939. All but Pastor Eckhoff were laymen, three were Y.M.C.A. secretaries, and all of them had backgrounds of intensive work in their own student movements. They had studied in medicine, law, history, philosophy, Semitic languages, and theology. Two Americans, one English, one German, one Swedish, and one Norwegian; five national representatives, but more important they brought with them the wealth of experience in universities of ten American and European countries. Wishard, returned from an extensive tour in the Far East, helped lay the corner stone for the East as well as the West. They were a fairly ecumenical group for their time, three Lutheran, two Presbyterian, one Methodist, and four of them Student Volunteer Movement members. Most important of all they had the central motive and consuming

desire to win students for Jesus Christ and for His service throughout the world.³

Much time was spent in drafting a constitution which in its brevity and simplicity served as a fine working basis until the first meeting of the General Committee in 1897.

The objects of the Federation were expressed as follows:

1. To unite student Christian movements or organizations throughout the world.
2. To collect information regarding the religious condition of the students of all lands.
3. To promote the following lines of activity:
 - a. To lead students to become disciples of Jesus Christ as only Saviour and as God.
 - b. To deepen the spiritual life of students.
 - c. To enlist students in the work of extending the Kingdom of Jesus throughout the whole world.⁴

The following officers were elected: Chairman, Dr. Karl Fries of Sweden; Vice-Chairman, Dr. Johannes Siemsen of Germany; Corresponding Secretary, John Rutter Williamson of Great Britain; General Secretary, John R. Mott of the United States; and Treasurer, Luther D. Wishard also of the United States.

A General Committee was formed with two persons representing each movement in the Federation. It was a simple plan analagous to the United States' Senate, giving equal representative power to each movement regardless of size, strength, and age. This was the functioning body of the Federation, its members appointed by their respective movements with one from the Student Volunteer Movement where

3. Rouse, HF, Ms.

4. Mott, WSCF:OAF, p. 6.

possible. The General Committee elected its executive officers and defined their duties. Thus in the General Committee resided all the authority which the Federation had from its world wide membership. Its duties were

- a. The promotion of the objectives of the Federation.
- b. The admission of movements and organizations into the Federation.
- c. The fixing of time and place for General Committee meetings and Federation conferences.
- d. The making of amendments to the Constitution.
- e. The appointment of corresponding members from any country or group of countries. (Certain national organizations working towards affiliation with the Federation were classified as corresponding members until such time as action by the General Committee for affiliation would be advisable.)

Certain tests for admission to the Federation were also adopted:

- a. A movement should comprise a group of universities.
- b. Its objects should be in harmony with the objects of the Federation.
- c. It should afford evidences of stability, including a permanent supervisory committee.

In summary, John R. Mott noted what he considered were the bare essentials of the Federation some few weeks later while traveling through Europe as the Federations' first General Secretary.

This Federation is the work of God.

1. It makes possible for the first time a thorough and comprehensive study of the religious state of students of the whole world.

2. It will enable us to grapple successfully with the problem of the spiritual welfare of the large numbers of foreign students in different countries.

3. It places the stronger members of the Federation where they can be more helpful to the weak members.

4. It will facilitate the introduction of organized Christian work into some of the most difficult unoccupied student fields. Though the Federation has existed but a few weeks, I have already in my work in France, Italy, Hungary, and Switzerland realised the practical value of this point. . .it will prove even more helpful in certain fields in the East.

5. It will be a clearing house for the best ideas wrought out in the experience of Christian student organizations in all lands.

6. New plans and policies may be projected speedily and effectively throughout the whole student world.

7. The Federation will be a great unifying force. By its conferences, visitations, and publications it will do much to unify the plans and methods of work amongst students of different countries. More important it will inevitably unite in spirit as never before the students of the world. And in doing this it will be achieving a yet more significant result - the hastening of the answer to our Lord's prayer "that they may all be one"^{*} We read and hear much about Christian union. Surely there has been recently no more hopeful development toward the real spirit union of Christendom than the W.S.C.F. which unites in common purpose and work the coming leaders of Church and State in all lands.⁵

C. Early Years of Federation Growth.

John R. Mott, as General Secretary of the Federation, became its chief spokesman and interpreter to the Christian Student world. From 1888 to 1895 Mott had been secretary of the North American Student Christian Movement. When Wishard left for his four year tour of the Far East, Mott was called

* "ut omnes unum sint," later taken as the watchword for the Federation and still used.

5. Mott, Report letter #4 on tour, Constantinople, Oct. 4, 1895.

to work with C. K. Ober in the Intercollegiate Y.M.C.A. He traveled from coast to coast, produced pamphlets and articles, trained men, raised money - performed all the duties of a traveling secretary who had some 300 universities and colleges to cover. Much of his time was spent with the Student Volunteer Movement. These were the years in which the first and most powerful charter member of the Federation was being shaped. Mott came to the founding of the Federation at Vadstena in 1895, uniquely trained both in local and national work, and in every side of the college Christian association's activity. He brought, too, certain gifts which training could develop but could not give, a rare balance of equipment which made him evangelist, and organizer, statesman with a wide view of world affairs, a master of careful detail, a world leader, and, in the W.S.C.F. for years to come, to thousands the faithful and affectionate friend.

After the conference at Vadstena, Mott left for a 60,000 mile world tour which was to last two years, take him into 144 universities, colleges and schools in the student Christian fields of 24 different countries, contact some 1300 missionaries besides government officials, interview hundreds of students, and take active part in some 21 large student conferences. Seventy student Christian movements were organized and many more reorganized, and secretaries and workers were found for them. Five new national movements were affiliated with the Federation: India and Ceylon; Australia and New Zealand; China, Korea, and Honkong; and the Japanese Empire.

In 1896 Wishard and Donald Fraser established the student Christian movement in South Africa. Two years later France, the Netherlands and Switzerland were admitted as one movement, but later separated into the Netherlands and Switzerland as one unit and France and the Italian movement became another. The Scandinavian movement became four independent national movements: Norway, Sweden, Denmark, and Finland. The last movement to be affiliated before the first World War was the Russian movement in 1913.

When the Federation met at Williamstown and Northfield in 1898 the number of movements had just doubled. Mott in his report to the conference gave an excellent picture of the amazing growth of the Federation in the first two years of its life.

Ten years ago there were only three inter-collegiate Christian movements; now there are no less than nineteen. Then there were three national secretaries devoting their time to developing student movements; now there are 27, not counting some who are under appointment. Then there were only three pamphlets and one periodical bearing on Christian work among students; now there are over 75 pamphlets and 8 periodicals. Then there had been held but one student summer school, attended by 250 delegates; within the past year there have been 27 student conventions with over 4000 delegates. Then the students of each country were absolutely ignorant concerning the religious life of the students of other lands; now the members of Christian associations in the most isolated colleges of China know more about organized Christian work among students in Europe than some of our leading universities in America or Europe knew about the Christian life of neighboring universities a few years ago. Then Christian societies of students were entirely isolated from similar societies of students in all other lands; now we have the W.S.C.F., which unites Christian societies of over 800 universities and colleges scattered throughout all the continents of the world, and which has brought together in conventions from the ends of the earth representatives of 27 nations and races. Then there

were missionary fires burning in very few colleges; we now witness the inspiring and unprecedented spectacle of a world-wide student missionary uprising to evangelize the whole world in this generation. Then there were but a few scattered Bible classes, and comparatively little private Bible study among students; now there are Bible classes or circles in nearly every one of the 800 institutions in the Federation, having in them over 15,000 members, of whom probably 3000 keep the morning watch. Permanent and progressive courses of study are being elaborated and hundreds of student teachers are being trained from year to year. Then there were comparatively **few** spiritual awakenings in colleges; now we hear of spiritual awakenings in scores of student centers in all parts of the world, and the Christward movement among educated men is increasing in volume every year. There never has been a time in history when such large numbers of students were acknowledging their allegiance to Jesus Christ as Saviour and Lord.⁶

The whole Anglo-Saxon world was included in the Federation, and out of the Student Christian Movement in Mission Lands were three movements in the greatest lands of the East, India, China, and Japan. The Federation had increased power in its consciousness of its God-given vocation and possibilities. Leaders from the Student Volunteer Movement in the mission field rallied to the support of their secretary, foreshadowing the very real union between the Federation and the missionary enterprise of the Church.

Mott realized too the dangers that beset the Federation in such times of great expansion: the perils of pride, compromise with its corner stone principle, the loyalty to Christ as Saviour and God. The conditions for Federation life he set forth in this same report give proof of a far-sightedness that was to work wonders for the Federation in years to come.

6. Mott, WSCF: APTY, p. 24-5.

1. There must be close and constant watchfulness or supervision on the part of a representative and effective committee.
2. One or more persons must give the best of their time, thought, and energy to making operative the will of the committee.
3. There must be loyalty to the Federation on the part of the movements of which it is composed. To preserve such a spirit of loyalty means must be employed to keep leaders in intelligent and sympathetic touch with each other and with the work and workers of the Federation.
4. To do the largest work the Federation must recognize and keep its true place which is to serve the various movements and not to govern them. If it would be a mighty force it must become the servant of all.
5. Finally the Federation must be kept filled with the divine energy as a result of the expansion of the inner life of its members.⁷

The student summer conference has proved itself the most effective pioneering agency, the strongest evangelistic force, the best recruiting and training ground for leaders, and the focussing point of new ideas and fresh movements of the Spirit amongst students in generation after generation, year after year giving renewed proof of its potency. Between 1896-1897 about thirty student conferences were held. After 1893 Northfield began to lose its world significance; other movements in other lands were developing their own. It was the summer conference that as a rule set each organized movement within the Federation rolling on its way. But summer conferences gave birth to a swarm of other gatherings and institutions each with its place in the development of an all around Student Christian Movement. The movements within

7. Mott, WSCF: AFTY, p. 26.

the Federation led the way to develop a technique of conference preparation and conduct, which has smoothed the path of those ecumenical movements which are the outstanding feature of 20th century church history. This technique owes much to John R. Mott, who was himself a "master of assemblies" as Dr. Mathews has termed him in his biography, "John R. Mott, World Citizen". Such conference standards both of vision and details have been part of the very roots of Federation work. This is one reason why the history of the Federation is to no small extent the history of its conferences and its general committee meetings.

Chart of Federation Conferences 1895 to 1922

1895	Vadstena Castle, Sweden	August 14-19
1897	Williamstown, Mass., U.S.A.	July 7-9
1898	Eisenach Castle, Germany	July 13-17
1900	Versailles, France	August 3-8
1902	Sþro, Denmark	August 11-15
1905	Zeist, Holland	May 3-7
1907	Tokyo, Japan	April 3-7
1909	Oxford, England	July 15-19
1911	Constantinople, Robert College on the Bosphorus	April 24-28
1913	Lake Mohonk, New York, U.S.A.	June 2-8
1915	Prague, Bohemia (Planned but never held because of the first World War)	
1920	Beatenberg, Lake Thun, Switzerland	July 30-Aug. 7
1922	Peking, China, Tsinghua College	April 4-9
1924	High Leigh, England	August 7-20

Each conference gathering was chosen with imagination and care as strategic for the next development indicated or planned in the Federation campaign: Williamstown, scene of the Haystack Prayer Meeting; Eisenach, birthplace of the German Reformation and Luther's translation of the Bible; Tokyo, first meeting in the Far East and later Peking, both

visited at crises fateful in the history of Japan and China and relations of the East with the West; Constantinople, introduced the Federation not only to the problems of the Near East and Islamic Lands, but to the ancient Oriental churches and fostered the ecumenical policy of the Federation; and Lake Mohonk, unwittingly played the summarizing role of all of these at the last conference held before the war. Since Peking, the landmarks of the WSCF history have been General Committee meetings since the conferences were suspended. These meetings have sometimes been accompanied as at Mysore (1928) by important regional conferences arranged by national movements. No other one factor was to tell so much as these conferences in the pioneering campaign for world conquest of the early days of the Federation.

Up to the time of the Sjøro conference the Federation had been largely concerned with geographical pioneering and extension. From Sjøro on, extension took place in areas of life and thought, and each conference was more or less associated with some special development of activity, purpose or aspiration. Zeist, for example, marked the entrance of women more fully into the life of the Federation.

Women students were in the Federation from the day of its founding. The British movement had branches in women's colleges from the first, and their Student Volunteer Movement had women secretaries from the second year of its existence, though only in 1895 were women appointed to the committee of both the Student Christian Movement and the Student Volunteer

Movement. At Vadstena the British Student Christian Movement entered as a men and women movement. The American Movement, although the women were a part of their Student Volunteer Movement, seemed to assume that the Federation was a movement for men. At Williamstown, the British raised the question, and a committee was appointed to look into the matter. At Eisenach, the American Student Y.W.C.A. was accepted and the Indian, Chinese, and Japanese women's organizations soon followed. Miss Grace Dodge, deserves special mention here for her wholehearted support and years of work in connection with the Federation as student secretary of the American Y.W.C.A. At Versailles it was discovered that editors were qualified to attend conferences, but the editor of the British publication was not asked as the only woman who would be at the conference. At Sþro a woman secretary was looked for, and finally appointed at Zeist - Miss Ruth Rouse - though she had already been at work for a year traveling in Scandinavia under the British Movement and in North America under the Student Volunteer Movement and the Intercollegiate Y.W.C.A.

A parallel conference for women was held at Driebergen, women being admitted to four meetings of the men's conference at Zeist. At these meetings women delegates described the origins of women's work in their national movement and gave witness to Miss Rouse's work with singing praise. For the two decades preceding the first World War she was to travel all over the world as their secretary for the Federation.

Women in the universities of the world had come to stay as had their Christian organizations, and Dr. Mott in his Decennial Review of 1905 states this point:

The decade has been notable in the development of the work for women students. In 1895 there were national women's student movements only in the United States, Canada, and Great Britain. Now there are similar movements in Australia, South Africa, Holland, Norway, Sweden, Denmark, Finland, and India, and the beginning of such movements in Russia, Germany, Hungary and Japan. In some countries a larger proportion of women than of men students have been drawn into the movement. The work for the women students has reached a state of such high efficiency in some countries, particularly in America, Great Britain, Australia, and Scandinavia that it is a question whether it does not surpass the organizations at work among the men students.⁸

A Women's Cooperating Committee was appointed by the General Committee at Zeist composed of a woman from each movement having organized work with women. This later was called the Women's Sub-Committee.

The tasks for women were quite different from those of secretaries of men's work. Except in Britain and the United States college life for women was small. American pioneering women were Christian; the European were agnostic and sometimes openly hostile to Christianity. They were often a militant crowd, and understandably so with everything old against them, even the Churches. The British women students were often indifferent; their chief area of concern was education. In the Balkans, Japan, and Russia, masses of women students were pouring into the colleges in a sudden rush which produced conditions of moral confusion and danger. In the East there

8. Mott, WSCF: DR

was easy entrance to the mission schools. Not until 1920 in China did the East produce women students hostile to Christianity.

Discovery of leaders is probably the most important thing that a world's secretary can do, and some of the women Miss Rouse first started on the road to student work were Bertha Conde and Grace Coppeck, Americans; Suzanne Bidgrain and Suzanne de Dietrich, later workers in the W.S.C.F.; Elizabeth Clark, an American pioneer in the South African work, "self-help" planning, and the "foyer" methods of Europe; Jean Begg, worker in New Zealand, India, and Egypt; and Zoe Fairfield, student worker in Britain.

In many cases can we say that women have had a creative and telling part in the picture of world-wide student work. The Student Volunteer Movement owes its root idea to a woman student. The "foyer" method, without question, was developed by women students (Student Movement House in London, International House in New York, and many more for example). Women played a great part in the development of European Student Relief. As in the case of men, the various Churches have drawn on the women leaders of the Student Christian Movement to fill important church positions; particularly is this true of the mission field.

The missionary element was always an integral part of the life of the Federation. The Student Volunteer Movement played a great part in the growth of national movements. The evangelistic objective outlined in the purpose of the Federation

at its inception in 1895: "To lead students to become disciples of Jesus Christ as only Saviour and as God, to deepen the spiritual life of students, and to enlist students in the work of extending the Kingdom of Jesus throughout the whole world" was one of the guiding stars for the Federation's first years of work. The missionary movement of that generation had as its watchword, the "evangelization of the world in our generation". It was a period of great expansion. The mission fields were opening, and the Student Volunteer Movement was sending hundreds of men to the far corners of the world. Dr. Mott wrote in 1900:

The Federation can render its largest service to the Church by throwing itself into the enterprise of the world's evangelization. This is the greatest work in the world. . . . To accomplish it, three things are necessary: first, an army of student volunteers must be raised up and trained in Christian lands, to go forth to the mission fields to lead the work; secondly, a still larger number of Christian students in the non-Christian lands must be influenced to devote their lives to the evangelization of their own people; and thirdly, the students who are called of God to stay at home must so inspire and lead the forces of the home Church that the enterprise at the front may be adequately maintained. . . . The Federation, therefore, should seek in all ways to intensify, unify, and guide the missionary spirit and purpose of all its branches.⁹

In America a Candidates Department of the Student Volunteer Movement was formed, and American students' contributions to the mission field amounted to the thousands of dollars yearly. These were days of commercial and industrial expansion, and the student movements in all lands recognized the need for preparing students who would leave for service in foreign

9. Mott, FPWCAS



lands: army, navy, business, industry, engineering and many others. Their objective was to "give to all men in our day an adequate opportunity to know and to receive the living Christ." Many noted leaders, lecturers, and evangelists are found in the lists of those who left for missionary service.

Bible study early became an essential part of the program of all national movements even in lands of non-Christian students. America and Britain as the oldest and largest movements led in the number of students enrolled for Bible study in the early years of the Federation. China, South Africa, Canada and Australia soon followed. Dr. Mott in his survey of the Federation written in 1920 notes that "It is a striking fact that those movements which have grown slack in the promotion of Bible study have also lost vitality in other departments". No other part of the work of the student Christian movements was so nearly reduced to a science as the Bible study. Leadership training, here, as in all branches of the Federation life, assumed new and added importance, and summer conferences and institutes were set up to meet the new demand.

The Federation started as a Protestant evangelical movement, but movements soon developed in European Roman Catholic countries where there were Protestant minorities. Although from the beginning membership was on a personal and not a church basis, in practice membership was almost entirely confined to members of the Protestant churches for some time. Very early the exclusiveness of the Federation began to be felt. The British Student Christian Movement was the first to raise

the interconfessional question. They were the pioneers in the field and stated as early as 1910 with remarkable clearness some of the issues that were to face the movement in years to come. The conference at Constantinople in 1911 first brought the Federation in contact with the churches of the East Orthodox. It became clear then that if the east and west were to cooperate, not only must all movements in that region be on a personal basis, but that no one could be excluded from membership in any part of the Federation because he was a Roman Catholic, Orthodox, Armenian, or any other affiliation. The question had been raised earlier at Oxford (1909), but the fence was down when a resolution on personal membership was actually passed at Constantinople.

The Constantinople conference was the first conference held in the Moslem world, and the Moslem world was in an exciting phase of its history. The Moslem-Turkish revolution was but three years old, and students were pouring into Christian colleges. Women were in new emancipation. The conference was truly a milestone in the history of the modern ecumenical development of the whole Church. Several future leaders in the "Faith and Order" and "Life and Work" movements were converted through their experiences there (Nathan Soderblom, future Archbishop of Uppsala (Sweden) and Professors Raoul Allier, President of the French Student Movement). Truly the Federation was launched on its career as an experimental laboratory of ecumenism. A youth movement can run risks which ecclesiastics dare not take, and the Federation

quietly undertook its office of ecumenical forerunner.

The Federation has sometimes been accused of indifference to the social gospel, and it is supposed that only after the first World War did most of the Federation movements awake to the importance of applying Christian beliefs to social problems. Perhaps some of this accusation had fact in the absorption of the movements in the missionary element of the Church and the importance of the Student Volunteer Movement in the first years of its life. It is true, however, that the Student Volunteer Movement in many cases plunged into the tasks of social conditions impelled by their Christian faith as readily as did the medical volunteers into physical conditions.

It was not until the Versailles Conference (1900) that the claims of social problems on Christian students pressed upon the attention of the General Committee. It was the deputation from Holland that made the first appeal that left an indelible mark on the life of the movement. The student movement summoned undergraduates not only to face and understand the social facts but also to participate in social service. The decade before the first World War saw the greatest growth in social consciousness.

Study groups, lecture courses and forums proved helpful, but actual service showed marked positive advantages - vivid insight into social conditions, development of larger understanding and more genuine sympathy with fellow men, acquaintance with methods of practical help, and increased reality in Christian experience affording an outlet for conviction and

emotion. Such participation and service has proved to be a valid and integrating guide to religious faith. A

laboratory experience brings leaders of the Student Christian Movement to the conviction that Jesus Christ only is the adequate source of the power and vitality necessary for the recovery of the society from its grievous ills. The distinctive contribution of the Christian movement to social problems is that of giving students unerring guiding principles, a new spirit, an unescapable sense of personal responsibility and a sufficient knowledge of social conditions to enable them after graduation to take a leading part in social regeneration.¹⁰

Foreign students played a large part in the activities and plans of the Federation. At the Versailles conference specific attention of the student leaders was given to them for the first time. At that time the Swiss universities were full of students from Russia and the Near East. American students were studying on the continent. Colonial students were flowing into the British universities, and there were hundred of Oriental students in America and Europe. A special study in 1910 was carried on through the Federation leaders and secretaries which gave added date on the extensiveness of the field. Latin American students were attending Latin European universities, and the Jewish students were found to be among the most neglected and persecuted. There have been few areas of Federation work that have been more carefully thought out and for which more workers and funds have been appropriated. Centers or "foyers" were established for student Christian movement activities in all the great student centers of the world (London, New York, Tokyo, Glasgow, Paris,

¹⁰ Mott, WSCF: OAF, p. 46.

Geneva). In many cases "self-help" plans were instituted in connection with hostels. Such work proved of invaluable experience for refugee work during and after the first World War.

From 1911 to 1914 the Federation penetrated what was practically its last unexplored territory, the Austro-Hungarian Empire. Pioneering into these regions meant almost entirely Roman Catholic student groups rent with political, racial, religious, and linguistic strife in an Empire fast falling to pieces. Three movements, German Czech, Polish were loosely federated as the Christocratic Movement in Austria. It was in this area of work that the Federation learned for the first time the strength of the anti-Semitic movement.

In 1913 the Federation conference was again held in America at Lake Mohonk for the first time since the Williamstown conference in 1898. It served to introduce the other movements to the largest, oldest, and most experienced member of the Federation and vice versa. It was the largest and most representative conference yet held. It came at the end of the most active period of extension for the Federation. Some form of organization had been planted in all the chief student centers of the world, entering the non-Christian world, the Roman Catholic, and the ancient Eastern Orthodox Churches. A Commission on the Basis of the Federation revealed a well rounded purpose, and added to its original evangelistic mission and fellowship objectives as essential to the accomplishment, a social emphasis and an ecumenical principle. The Russian

movement was admitted as a fully affiliated member after Baron Nicolay's endeavors of a decade. The conference established a precedent for Negro delegates to United States' conferences, which was a real step forward in relating the Negro race to the Federation.

At Mohonk the Federation found itself and saw its path clearly for the years to come. Scarcely a year later it met the shock of world war.

Chapter II

Chapter II

The Federation in World War I 1914-1920

A. The Shock of War

The story of the Federation during the last war is a very human story, a curious mixture of defeat and triumph, of weakness and strength. One sees men and women responding to an eternal calling, and one sees that a community is being built among them which is rooted in the eternal realities. The promise given to the fellowship of believers is true and holds even in time of war. . . . War need not mean a moratorium of Christian faith and life. War may mean an opportunity to make it clear that the Christian Community is fundamentally independent of the vicissitudes of history, because it is used by God for the realization of His abiding purpose.¹

Visser t'Hooft

The Federation had an international mind, if only at the pioneer stage, in its twentieth year when the shock of the first World War transformed its clear and inspiring call to advance in the path seen so clearly at Lake Mohonk in 1913. The pattern was unalterably changed; could the Federation work out the new alignment of the old issues?

For the vast majority of the students of the world and for most of the leaders, the outbreak of war struck a blow from a clear sky. Trouble had been brewing; there had been many signs, but aside from the German student group there was a general blindness, a sense of false security, that war would never be again and that as things were so they would remain. Already in the nineteen years of its existence, the Federation had seen at least eleven wars, real or threatened,

1. Rouse, FWW, preface.

which had serious repercussions in the student world; trouble between Norway and Sweden; the Sino-Japanese war; the Venezuela incident between Britain and the U.S.A.; the Spanish-American war and trouble in the Philippines; the Boer War; the Boxer rebellion in China; the Russo-Japanese war; the mobilization of the Austrian-Russian frontier; the Algeciras incident; the two Balkan wars; threatened Civil War in North Ireland; and impending trouble between the U.S.A. and Mexico.

Now the Federation was faced with a new and different task - a student world almost entirely under belligerent conditions, for the universities outside of the conflict were in the small minority. In the belligerent countries the universities were emptied of men, but nowhere was the effect so revolutionary or the government policy so totalitarian as in the United States in 1917. The universities became one vast training camp with over 500 universities and colleges taken over for training centers. University life all over the world was thrown completely out of gear. In countries where there was no conscription, no plans were made for systematic use of students or for safeguarding the life of universities and securing a succession of trained men for the different professions. Generally speaking the World War had world effects on university life. Some universities were completely destroyed, along with many precious libraries. A generation of students and younger professors with its potential leadership in literature, the arts, science and economics, and its potential services to the world was largely wiped out.

The most interesting aspect of the student life in the first World War was the new responsiveness of students, an awakening to the need of God and faith. It was not so much change in the Spirit as an intensification. In some countries it was a time of special evangelization for the Christian message and the Christian approach. The war brought an outburst of criticism against the churches, based on the first fact that the churches had nothing commanding to say about war and seemed content to second the demands of the State. The Church was criticized for hollowness of its fellowship, failure to meet the intellectual needs of its members, and its remoteness from life. Probably there was nothing new in these criticisms except perhaps the criticism of the "inability of the Church to give an adequate explanation of the Christian attitude toward war". In many lands this latter criticism was the crux of thousands of students' struggles with the pacifist versus the non-pacifist stand which was particularly prevalent in conscript lands.

With the war came new strategy and tactics for the Federation, but its aims and objectives remained the same. Conferences were postponed, the committee did not meet for seven years, and the officers had to meet when and where they could. Dr. Mott visited Europe at least once every year during the war, following the principles of visiting the most distressed areas even when little work could be done there, and visitation in the many fields which were wide open.*

* Such as the East which was comparatively open, and never in the history of the Federation had so much work been done there.

The first enthusiasm for the war died shortly from its contact with the horrible realities. But it is true that German students had in common with British and French the expectation of a tremendous social crisis after the war. Throughout the war the Universal Day of Prayer was observed in all countries, and the power of intercessory prayer was felt more strongly than ever before in the history of the Federation. Student leaders of neutral countries kept open the means of passing on Federation information between hostile countries.

Study of the records of the Federation show that almost everywhere a rally to the ideas and to the ideals of the Federation took place. Students in belligerent countries realized anew all their own movement meant to them and determined that it would not weaken in its ordinary work. Some of the movements not only carried on but attained new growth and strength. New chances were seen and new risks taken as never before. Ideas that for years had been crusaded for with little result took immediate hold, such as the foreign student work. In the United States the importance of work with school boys had long been felt and worked for, but the war brought enormous development in the "High Y" which had some 660,641 members in 1918. They were looked upon as the hope of the universities of the future for Federation work. Literary publications increased in numbers and quality. Bible study, the evangelistic emphasis, social implications, ecumenism, the missionary element, all showed themselves as funda-

mental to the Federation life during the war as they had been in preceding years. The most important result of the war on the thinking of the movements was a new view of the oneness of the Christian message and its demands on men. The Christian task was seen in its wholeness, and this was probably the greatest outworking of God's purpose for the Federation in the crisis of war.

B. The Call to Service

The call to service for the Federation came in three important areas: the refugee students, the students in the armed forces, and the prisoners of war. Student refugees became a serious problem in the universities of every western land. Switzerland became the center of struggling refugees with some 1600 Russian students, many of them women, on the verge of starvation. Russian and Polish Jewish students in Switzerland were cut off from their home lands. As the war progressed, Serbians, Bulgarians, Armenians, and later Russian students fleeing from the Revolution swamped Switzerland. Belgian refugees flowed into Britain. France and Italy too were filled with refugees and some European refugee students were found as far away as Manchuria. The "foyer", hostel, and "self-help" plans organized then were later to become the chief and lasting features of European Student Relief work. But in addition to these refugees were thousands of students from all belligerent countries interned or prisoners of war within Europe. There were also refugees that the Federation

was powerless to help. Chief among these were the Armenians. One-third of the Armenian people living in the Turkish Empire perished within eighteen months.

No one movement was so closely concerned with serving the students in armed forces as that of Germany. The outbreak of the war brought the "Deutscher Studentendienst", a vigorous and semi-independent offspring of the national movement. It was the natural result of the Christian concern for the needs of body, mind, and spirit of German students and other German soldiers. It was a vast enterprise and represented in 1918 an annual outlay of 30 million marks. It began with friendship gifts, books, correspondence, and gave help to prisoners of war, spending 50,000 marks for the production of Russian literature. It maintained 250 homes for soldiers on the eastern front. In the first two years of work some 898,890 books were supplied for field libraries, hospital trains, and troop divisions.

The Y.M.C.A. in Britain, India, China, New Zealand, Australia and their student Christian movements introduced their literature into Y.M.C.A. huts. When the United States entered the war the Y.M.C.A. was recognized by the government as a national service and a part of the army organization. This cooperation had a strong influence on the student movement. Its members found a new knowledge and sympathy with the man of the street. It made student religion more practical and cast a flood of light on the actual social conditions in the countries concerned. Student impressions helped to illumine

for the Church the religious conditions in different countries. An instance of this is the cooperation of the Student Christian Movement with the Y.M.C.A. workers and chaplains producing the book "The Army and Religion", an inquiry and its bearing upon the religious life of the nations.

In December 1914 there were a million prisoners of war; in 1916 there were over five million. Practically every government consented to allow Y.M.C.A. secretaries to visit prisoners of war and carry on Y.M.C.A. program. Many camps became miniature universities with arts and crafts schools. In France and Germany toward the end of the war prisoners could sit for exams in universities of their own countries. Books, plays, concerts, physical recreation and education, and services of different faiths were included in the camp activities. Neutral Y.M.C.A.s carried on the work: America until 1917, and Dutch, Danish, and Swiss thereafter. Out of this work came many requests for similar work when the prisoners returned home. In all these enterprises, students in Federation life played a considerable part. They received a lesson in stewardship, a vast international education, and experience of the possibilities of cooperation with other movements.

The North American universities and colleges played a great part in the support of the work, and one man, John R. Mott, was their impetus and guide. By July 15th, 1918 the North American Student Christian Movement had raised for the Student Friendship War Fund \$1,247,452. This amount was given to the work of the Y.M.C.A. - Y.W.C.A. general war emergency

effort as well as to the work of the Federation. On and on, year after year, the American students stood behind the war emergency effort until it included the post-war European Student Relief in 1924. Between the years 1920 and 1924 the 600,000 students of the United States raised in all over seven million of the dollars contributed by students of many lands for European Student Relief. It was this European Student Relief that created in many national movements a tradition almost unknown before both of giving and raising money. The task brought a sense of unity that the world recognized with appreciation and unbounded gratitude. The whole vast American student enterprise was a part of the National War Work Council of which Dr. Mott calmly wrote to Miss Ruth Rouse on September 22, 1918:

'Yesterday was the most notable day in the history of our Association Movement. I refer to the meeting of the National War Work Council, where we faced up with unanimity to securing a fund of \$35,000,000 to help amongst the soldiers and sailors.' It was raised. The secret of Student Movements' success in securing sums large or small is a secret they have learnt in no small degree from Dr. Mott. It is summed up by Basil Mathews:²

'Dr. Mott's audacity in this sphere is simply the measure of his belief in the work and in the immense benefit that sacrificial offering makes possible amongst the participants....Indeed, his real interest is in the motive of the gift, and the cost of it in real sacrifice.'³

C. An International Picture

The Federation had made international education one of its aims from the outset. Conferences, work with foreign students, and study circles had brought much light to the hope, but in

2. Rouse, FWW, p.62.

3. Mathews, JRM:WC, p.405,406.

the war the seeds of international education that might have been sown at some summer conferences were growing through contacts in war trenches, bases, hospitals, and prison camps. In innumerable ways the mingling of nations bore fruit in many instances by the dedication of lives to international service, sometimes in the mission field and sometimes in international movements.

The war forged many links of cooperation between student Christian movements through service and education in social and national problems. One would suppose that these leaders would become the leaders of other young peoples' movements leading out of the academic world into contact with their contemporaries in industry, and business, and other areas of society, but it was not so. In Europe the old barriers were once more in place after the war. Movements and associations fell often into rivalry, mutual neglect and indifference. Miss Rouse, then active secretary for women's work in the Federation, writes of the situation:

As far as the universities were concerned, the contribution, the enthusiasm and experience of the New World, as represented by the splendid Y.M.C.A. and Y.W.C.A. expeditionary force of young Americans failed of their full fruition; their pioneering efforts missed full success, because the university trained Christian leadership of the land in which they labored gave no continuous cooperation. This is a rough generalization of a tragedy.⁴

There were many causes for the disintegration of the united front of war time: rigidity, national prejudices and jealousies. But all was not gloom at the end of the war. The

4. Rouse, FWW, p.67.

Federation truly faced a new world of vaster opportunity with new allies at its side, with a new appreciation of its possibilities and mission, and having learnt new lessons of the power and purpose of God for the world.

Chapter III

Chapter III

The Growth of the Federation in a World of Increasing Tension 1920 - 1938

A. Challenge to the Student World

Dr. Mott wrote "The Present World Situation" in 1915, but it was not until after the war that the book was published with this preface (in part):

The opportunity to confront the cause of Christ at the close of the struggle is more extensive than ever before. Changed conditions and difficulties will make added call for the highest order of Christian statesmanship . . . War is the colossal exhibition of the un-Christian character of our so-called Christian civilization . . . Never before has there been such general distrust of human ability and widespread recognition of the need of superhuman wisdom, love, and power to meet the world situation. Our chief emphasis should be placed on the changeless facts and limitless resources associated with the Fountain Head of spiritual life and energy - our Lord.

'The work which centuries might have done
Must crowd the hour of setting sun . . .'¹

This was the call that all Federation leaders felt when the war ended. Their first thought was to meet again, to frankly face differences and problems, review their common task and go forward in God's strength to carry out what they believed to be His purpose in and through the Federation. The officers met in Paris in April 1919 to determine the next General Committee meeting, review the situation and secure new workers.

The Armistice was signed, but the war was not over,

1. Mott, PWS, p. iv.

in fact, looking back we can see a series of events - civil war in Portugal, Poland invaded by Russia, Bolshevik Revolution in Hungary, Italy and Yugoslavia at war, and the Greek-Turkish war - that were not far off. The feeling of upper and under dogs, boundary disputes, armies of occupation were all causes for added trouble. Far more serious than the political situations, however, were the economic and social: starvation, epidemics, plague, and the future leaders a horde of ragged,starving and homeless students. The picture was not bright. The psychological situation among students was as abnormal as their physical condition in many instances. Their world had been blown to pieces, their foundations gone, on what were they to build? "The muddy depths of individual and national personality stirred by war came to the surface. It took long for the water to become even a little clearer."² The renewal of understanding with Germany was the hardest task before the Federation for they suffered from a deep sense that wrong had been done to them. In southeastern Europe successive waves of anti-militarism, fierce nationalism, communism, license, idealism or despair, swept through the universities. A new era of theological tension was beginning for the Federation, a reaction against the idealism of war days set in, there was a tendency to make new experiments, and an accentuation of nationalism and racial patriotism ensued.

From this brief survey of the student world we can see

that the Federation was faced with tremendous problems. There was a lost generation both physical and spiritual. It would mean an abnormally long continuance in office of older leaders; while the spiritual confusion of those who returned to the universities meant a lost generation in another sense. New leaders did emerge, however, among them Henri Louis Henriod, Suzanne Bidgrain, Conrad Hoffman, Suzanne de Dietrich, Visser t'Hooft, Fay Campbell, Henry Pitt Van Dusen, and many others.

The Federation had revealed itself in the war as working in a field which all the world came to realize as tremendously important. Students as "strategic points in the world's conquest" had been incorporated in the Federation's purpose and now the world was looking to its universities for its future leadership with increased awareness. The students too were realizing more fully their opportunities and powers. The day came, however, when the Federation was no longer alone in the student field as the only international student movement. In 1918-1919 several others came into being, the most important of them were the Confederation Internationale des Etudiants with its corresponding national organizations, and the Pax Romana, the international Roman Catholic organization. Menorah, the international Jewish organization, now known as the World Union of Jewish Students, was actually founded in 1912 but grew largely in the war and post-war period.

The General Committee met at Beatenberg in Switzerland in August, 1920 on the twenty-fifth anniversary of the Fédération. The collective mind of the Federation had to be found, the Committee's membership brought up to date and made representative, European Student Relief was clamouring for recognition, and ten movements were presenting a change of membership basis. It was heartening that considering the sensitiveness of many nations, twelve out of the thirteen member movements were represented. Three questions were up for decision:

1. Reorganization for the new era - how could its student character become more of a reality, and what equipment did the Federation need for its task in a new era?
2. Reconciliation - how could the passionate desire of students to help to bring the nations together be forwarded?
3. Reconstruction - what was the student share of it to be in European Student Relief?

Tatlow has made an excellent and concise summary of the important issues that were dealt with at their meeting:

1. Recognition of the supremacy of Jesus Christ.
2. The preservation of the inter-denominational principle.
3. Recognition of the autonomy of each national movement.
4. Rediscovery of the interdependence and obligation of national movements to each other.
5. Obligation of the Federation as a whole to serve and not to seek to govern national movements.
6. Maintenance of the non-political character of the Federation.
7. Maintenance of the spirit of true democracy in constituent parts of the Federation.
8. Determination of all the policy of the Federation from a world point of view." 3

Two additions were made to the Constitution as a direct outgrowth of the war period:

To bring students of all countries into mutual understanding and sympathy, to lead them to realize that the principles of Jesus Christ should rule in international relationships, and to endeavor by so doing, to draw the nations together . . .

To further, either directly or indirectly, those efforts on behalf of the welfare of students in body, mind, and spirit, which are in harmony with the Christian purpose.⁴

The reorganization of the Federation was both timely and sound. Every national movement was to have at least one representative on the General Committee. An Executive Committee was created to meet during the two-year period between General Committee meetings. This Executive Committee, consisted of the officers and six to ten others. The Women's Sub-Committee was abolished. In its place provision was made so that the one voting member from each movement could be either a man or a woman, and one of the vice-chairmen must be a woman. The Executive Officers and Committee when chosen included three Oriental members, four Europeans, three Americans, one British, one Australian, and one Canadian, of whom three were women.

At Beatenberg when the report of the Committee on Student Relief was presented, mandate was given to the Federation by representatives of movements from thirty-nine nations

4. Tatlow, HSCM, p 688,689.

to summon students the world over to strenuous united effort on behalf of students in need. The whole student world had to be roused to the fact that half of it was in danger of perishing of hunger and cold. European Student Relief was trying its utmost to give "maximum relief for the maximum number of students". Aside from the areas of student relief already listed in the preceding chapter, there followed famine in Russia, Greek and Armenian persecutions, in Asia Minor, earthquake in Japan, invasion of the Ruhr, and the collapse of German economy - incidents which called for added reconstruction work by European Student Relief. The European Student Relief was a pioneer in reconciliation of warring national and racial groups.

If the European Student Relief saved a hundred thousand students from hunger, it has saved a hundred thousand students more from national selfishness and international ignorance and prejudice. 5

At conferences held by the European Student Relief from 1922 to 1925 students stated clearly that the solution of their economic and material problems were not the final objective, but that a spiritual background was imperative - "the real task is moral". In 1926 at the Nyborg meeting, the International Student Service, an independent organization incorporated under Swiss law and having definite relationship with the World Student Christian Federation was set up. Having for its object "the rendering of impartial

and disinterested assistance both of moral and material character to students of all countries, whatever be their race, nation, or convictions, in harmony with the spirit which animated the work known as European Student Relief founded by the World Student Christian Federation"⁶, the International Student Service is today carrying on its work in World War II in the same fine spirit. Actually, the clear break with the Federation came much later when both organizations recognized the new set-up constitutionally, but it is interesting to note the leadership in both organizations has been closely joined.

In 1920 Dr. Fries resigned and Dr. Mott took the office of chairman, holding the position until 1928. Miss Rouse at the close of the war became secretary to the Executive Committee of the Federation, a position that was nearly that of General Secretary as no one was elected to take Dr. Mott's place for four years. After the outbreak of the war she had continued to carry on the work of the Federation with women, and later, as the war increased in scope and severity, she had an active hand in European Student Relief. The job of secretary to the Executive Committee entailed a terrific amount of work - relief, office, publications, finance, general correspondence, conferences, and selection and training of student workers. She held the position until 1924 when she left the Federation to become Educational Secretary for the Missionary Council

6. Rouse, RE, p 43.

of Churches Association, one of the highest church positions for women in Britain. Today Miss Rouse is President of the World's Y.W.C.A., a position for which no abler person could possibly be found.

In 1922 the Committee met at Peking, again at a strategic point of friction, for the meeting followed the Washington Treaty and restoration of Shantung to China. Internally, China was moving into a period of tremendous student agitation and activity leading to the National Communist conquest of China and establishment of the Nanking government. The growth of Anti-Christian and Anti-Foreign feeling was getting a foothold. Central theme of the meeting was the problem of the Federation's attitude and program in relation to war. Out of their discussion came the Peking resolution:

We consider it our absolute duty to do all in our power to fight the causes leading to war, and war itself as a means of settling international disputes" . . . We desire that the different national movements of the Federation should face, fearlessly and frankly, in the light of Christ's teaching, the whole question of war and of those social and economic forces which tend to issue in war.¶

At Peking the Federation found that its international and interracial problems were inextricably tied up both in philosophy and work. The most pressing problems at the moment were the meeting of the East and West and the Negro and white relations, the latter particularly in the United States and South Africa. The war had brought the issue

added significance and the history of the movement since that period along interracial, international and inter-confessional lines has been one of which it may well be proud. The conference also broke new missionary ground for theirs was a new conception of the missionary philosophy. They challenged the student world for missionaries soundly qualified and with growing minds to enter the mission field, not as leaders of but fellow workers with the Christian community of the country to which they were to go, using methods in accordance with the genius of that country, and expressing the Gospel through their lives in every area of life.

The decade after the war saw new areas covered by the Federation. In 1922 four corresponding movements were admitted: Czechoslovakia, Hungary, the Phillipine Islands, and South America. In 1923 the Greek movement, the Y.W.C.A. of Korea, and the Russian Movement in emigration were affiliated. The following year Korea and Bulgaria followed suit and Jamaica became a corresponding member. In 1928 the Czech movement affiliated. There was also an expansion in the field of auxilliary groups. Older members had been organized in Great Britain and Ireland in 1912. In 1921 India, Holland, and Germany had such groups. In 1924 ten such existed and in 1928 Canada formed an active graduate membership.

The General Committee met at High Leigh, England in 1924.

The meeting reflected the low point in world morale before Locarno and the subsequent relative recovery up to 1928. The adoption of the resolution on ecumenism at Nyborg in 1926 brought added inter-confessional problems, particularly in France and the Balkans with their Roman Catholic constituents. In 1928 the Committee met at Mysore, India, together with a large regional conference. It was one of the most significant international events of the twenties. Forty nations sent student representatives. That year was probably the brightest point in the international scene. The anti-war pact was signed on the tenth anniversary of the war, but the economic crisis was soon to set in in earnest and the shadows of war were even then gathering on the horizon.

B. Depression and Impending War

Truly 1928 was a bright picture, but we can see now that it was only the calm before the storm. John R. Mott retired as Chairman of the Federation, severing his official connection of over thirty-three years, and Francis P. Miller of the United States took his place for the next ten years. Francis Miller was not only an active President who chaired meetings all over the world in a truly ecumenical spirit, but along with sound help and advice to the Federation staff he left a great deal of his own faith and thinking in the life of the Federation. He started the work of the Message Commission, and was mainly responsible for the ever increasing

and effective emphasis of the Message of the Federation. The work of the Commission was one of the most telling forces for a more united and aggressive movement in days when the student world was thirsting for a Message. He was responsible, too, for a decade of increased inter-movement collaboration. Probably his most important contribution to the work of the Federation was his interpretation to the movement at that time that

It is as a World Christian Community, deeply conscious of the precedence of our Christian loyalty over all earthly loyalties, that we must face the modern world. What was at first so little understood has now become part of the very fabric of the Federation's life.⁸

The Federation was working against tremendous odds at this time - world-wide depression and an impending war that was destined to be greater in scope and severity than anything the world had ever before experienced. It was about to be tested as it had never been tested before, except perhaps in the period of the first World War.

Francis Miller wrote in 1932:

We are probably on the verge of some great trek of the human soul. Man was made for God, for the true God, and his heart is restless until it finds its rest in Him. There are the first faint rustling sounds of folding tents. Any day our section of the human caravan may be on the move. Where will we go? Will we simply transfer our allegiance to some man-made deity or will we have the courage and faith to go out, like the patriarch of old, not knowing where we are going, but looking for the city which hath foundations whose builder and maker is God?⁹

Intelligent men everywhere were agreeing that unless a

8. Visser t'Hooft, WSCF:MAJ, p.59.

9. Miller, NWSCM. p.14.

cooperative society of nations shortly came into being civilization could not long survive. They were realizing that the mechanism for international collaboration was terribly weak and that it would in all probability not withstand the strain of a first-class world crisis. To make a world society, world citizens must first be made, and men were realizing also that the supreme practical task of their generation was to increase the number of men and women who would be vividly conscious of being citizens of the world society in their cares and outlook. Before the foundations of a world society can be securely laid, however, man must enter into eternal life, partaking of that life which exists in its own right and has its own intrinsic value undonditioned by the capitalistic system, the fascist system, the communist system, or any other system. Man must enter into a world whose laws are not contingent upon the necessities of the industrial machine or upon the pressures of any interest group, or upon the orientation of any foreign policy.

Students were the victims of situations all over the world. In totalitarian countries, the whole life of youth was beginning to be exploited for political purposes. Suppression in different form, largely of economic nature as shown above, appeared in non-totalitarian countries. European youth in general was captured by the various nationalistic hysteria. University life was characterized by political unrest in student circles - strikes, riots, nationalistic demonstrations, anti-war campaigns, and growth of ex-



tremist political parties - transformed places of quiet learning into political arenas. Particularly was this true of southeastern Europe. Such instances, however, are added proof to the fact that the college community was identifying itself more and more closely with the whole of society. The days of the "ivory tower" were on the wane when students could feel so deeply and so desperately the forces at work in the societal scene.

The real crisis of the university, however, was not in being misused by extraneous forces, but rather in its capacity to resist these forces. Students were demanding a truth to live by, a universal orientation. They wanted leaders, and were suspicious of mere intellectualism because they had found that the forces which count in the world were primarily not intellectual but either emotional or, in the widest sense of the word, religious. It was too true that if students were to become real persons they had to find their philosophy of life in extra-curricular agencies - political, social and religious movements whose sources were outside the university. In this respect the universities met a real challenge.

Characteristic of the times was the great receptiveness that students had for any truth which presented itself with real authority. Tired as they were of truths which were supposed to serve them, they sought the truth which asked to be served. They had great need of faith. True, there was a residual indifference but it was on the wane in the

middle thirties, when the shadows of war were displacing in some part the economic shadows they had been under. As Stephen Spender wrote:

"Who live under the shadow of war,
What can I do that matters?"

Internationally speaking there were no great distinctive common ideals in the student world, but there were minorities who were struggling on issues and taking definite stands. In Egypt and China for example students were in the political front ranks. These articulate minorities might be grouped in three divisions. There was the group concerned with "liberty", such as the American Youth Congress, the World Student Association for Peace, or the Freedom and Culture. The real danger lay in that they did not truly feel the content of the "liberty" they were seeking, and in many cases used Christianity as a means to goals instead of the truth to be served. They truly had an admirable passion for social justice and a hatred of oppression, but they needed to discover an object of loyalty beyond themselves. The second grouping was largely concerned with "community" in their demand for complete subordination to a common cause and promise of an earthly kingdom of society and individual happiness for the near future. It was essentially the totalitarian venture of getting an entire generation believing fully in the eternal worth and truth of one exclusive community. They looked on the Christian community as a dangerous competitor of the community of their choice or considered Christianity as an important element in political purposes only. But they dis-

covered the need, too, of a loyalty to give meaning to their life. The third grouping was the smallest of the minorities, seeking the eternal truth not of their own making, but the eternal truth of God. They were seeking not a common measure to bind all men on the principle of historical and relative phenomena, but rather they believed that the true community is given not made. In many universities groups were going back to their Roman Catholic, Reformation, Anglican, or Eastern Orthodox traditions. There was a danger in their accepting the old authority too quickly without really making them their own and also the danger of "escapism", but they were vital centers where the little truths of this world were confronted with the eternal Truth of the Gospel. It is true that wherever there appear political and social pressures strongly felt, there grows up a real desire for the eternal truth of God. Such was the picture of the student world in brief.

As a background for a review of the program emphases of this period, some of the Federation reports give much added insight. In 1931 we find three great needs of the torn and insecure student Christian world listed:

1. A need for a rediscovery of the Gospel.
2. A need for a challenge to the secularism of the modern world.
3. A need for a reconciliation of the conflicting passions of political, social and racial groups.¹⁰

There was widespread uncertainty among Christians themselves as to what Christianity meant. From country after country,

10. Miller, WSCF:TWSWG, p 5.

evidence that this first need lay at the very heart of the national movements' lives came to the Federation. Several movements revised the form of their "Aim and Basis", driven by the necessity for a clear and convincing statement of the truth for which they stood. A commission was appointed in 1929 to provide further study materials, message papers, organize international retreats and study conferences, and stimulate inter-movement thinking along such lines. F. A. Conklin, S. K. Datta, P. C. Hsu, Pierre Maury, Reinhold Niebuhr, W. A. Visser t'Hooft, and Professor V. V. Zenkovsky were among its members. In 1931 it published the results of its first two years of work, "A Traffic In Knowledge"; an international symposium on the Christian Message.

As the movement tried to find the word of God for its students it stood side by side with other international student movements similarly concerned, and closely related itself to the Church. In relation to the Church the need was felt for an advisory group on the ecumenical policy and work of the Federation. It was composed of M. Henriod, Professor J. Bois, Pfurrer H. Lilje, Cannon O. Quick, M. Stufkens, St. Zankoff, V. V. Zenkovsky, and officers of the Federation. Since Nyborg (1926) the interconfessional problem had increased in relation to work done in Orthodox and Roman Catholic countries. Of particular value to all movements have been the Grey Book studies:

1. "The Essence of Ecumenism" by Prof. Zander
2. "The Ecumenical Task of the Student Christian Movement" by Suzanne de Dietrich (1938)

3. "Students, the Church, and the Churches" by Suzanne de Dietrich (1939)
4. "Ten Studies in the Gospel" by a group of Student Christian Movement leaders from different countries (1938)
5. "Student Evangelism", a study of methods used in France, Great Britain, Switzerland, and other countries (1935).

The secularism of the modern world was seen as the conflict between the Gospel and the world, for there is a constant tendency to split up life into separate realms and to lose sight of the eternal purpose for the whole. The tremendous challenge to students was to call students to the implications of the Christian Way in all domains of life. The impact of a "technical age" upon the spiritual situation, the penetrating influence of western secularism in eastern lands, the presupposition of modern psychology in the light of faith - these were constantly recurring subjects in all student movements for numerous discussions.

Considering the need for a reconciliation of the conflicting passions of political, social, and racial groups, we realize that one of the new religions of the age is the worship of collectivities. Certainly we can realize this more deeply than the Federation twelve years ago could possibly have done. It is significant, however, that they could see even then the renaissance of the "national cult", and its accompanying dangers that made the prophetic message of internationalism for the world sound like a fairy tale. Confusion of the relative with the absolute creates the major spiritual and ethical issues of our time, for man needs an

absolute and the national cult is an answer to this need. It takes on the characteristics of worship and often tries to use Christianity or other religions as allies. Its call to the student world for devotion and sacrifice was a real danger in the thirties as it is today. This is true also in situations pertaining to race and class. The results are alike in many ways - conflicts of nations, races, and classes, open or hidden, actual or potential. So the work of reconciliation was seen as one of the major tasks of the movements in such a period. They were able to work together for they held a common allegiance to a Master Who transcends the forces which divide. In all the trends and phases of the world situation at the time - the breakdown of idealism, the absence of any transcendent element controlling life and thought, and the quest of modern man for an absolute loyalty - the student world had a deep sense of crisis.

During the years between the wars evangelism became a more and more central preoccupation of Federation life. There was a general growth of missions and witness. As Visser t'Hooft wrote in the preface of the Grey Book, "Student Evangelism" in 1935:

We live in a time of such sharp spiritual conflict that only conviction implemented by committed lives can make any impact on the world. And we live in a time when students become aware of their own poverty and solitude. If we have received anything from God, we must pass it on for the love of God and of man.

The reconsideration of the Message did not mean a new message,

but rather the re-discovery of the eternal message as it came to students in these two decades. They were not interested in paper resolutions, but in a continual and dynamic process of spiritual interchange. Message and evangelism are interdependent, for the real study of the Christian message must necessarily find outlet in evangelism. Since by 1932 enough preparatory work had been done by the Federation to pass from a general study of the Message to the specific consideration of some of the most pressing issues confronting students, the General Committee appointed a Commission on "Christian Faith and Life" with three sections: (a) How to Know the Will of God, (b) Marxism and Christianity, (c) The Christian and the Nation; and in 1933 a fourth section was added on "Christianity and Other Faiths".

"The Bible remains the sheet-anchor of our work" as the British Movement expressed it. Two kinds of Bible study were used in all movements : the "pure Bible study" which allows the Bible to speak for itself, and the so-called "problem approach" beginning from actual problems in life and thought and seeking light upon them. The Bible at this time seems to have been once more coming into its own as the Federation's central meeting place as in its earliest days. At the same time there was a real hunger for worship and especially common worship. The devotional life can easily become self-centered, but if it is real and healthy it can also become a form of evangelism. A desire for more substantial and classical forms of worship was met by liturgical

services according to the traditions of the different churches represented in the Federation. "Cantate Domino", a hymnbook for the Federation, "Venite Adoremus" I and II (the former with five confessional services, the latter with student services) were published in Geneva. There was also a general movement toward a return to the Church. We find Miller writing in the thirties "the hunger of the oncoming generation is to reconstruct society through the instrumentality of public forms other than personal forms",¹¹ implementing this conviction through actual service to and participation in their particular church. In some countries this sense of oneness with the Church had led not only to general emphasis on the spiritual significance of the Church but to acceptance of definite responsibility for service within the Church on the part of the students.

The demand for action rather than talk, the social and economic uncertainty which threatened students as a class, the new awareness of student responsibility to and solidarity with his nation as a whole, and the vague but real feeling that the world was going through a great social and economic revolution - these elements in the general student situation made it imperative to give adequate consideration to social questions. Certainly the conviction that the whole student should be confronted with the whole Gospel pointed in the

11. Visser t'Hooft, WSCF:SFTS. p. 43.

same direction. Preparing students for the responsible choice which they must make as soon as they enter into society as a whole includes both study and service; study in order to enable students to arrive at an intelligent judgment of social realities in the light of Christian truth, and service in order to show that they mean business and to bring them into living contact with the human suffering and need which is the social problem. This is the background of thinking for all Federation social emphasis. In a number of countries the social and economic life had become an exclusive concern of the State during this period, and consequently non-official movements were not supposed to do any independent thinking about it. This growth of totalitarian restriction was presented, in part, to the movement through the Grey Books "Nationalism in the Student World" published in 1935 and "The German Church Conflict" in 1938.

In actuality it has always been much more difficult to interest students in social study than in social action. In the American movement, "Student Inquiries" were organized which helped to get an authentic insight into the kind of world in which they were living and to plan their college courses and future life work in reference to a new quality of leadership demanded by modern society. The British Movement and its auxiliary carried their social study and service into the industrial area, seeking to remove barriers of suspicion between the two sides of industry, getting in-

dustrial workers and leaders together with economists and Christian social philosophers to collaborate in industrial reconciliation. Internationally the social service of the Federation was carried on through the Commission on "Christian Faith and Life".

The Federation's chief action in regard to international, interracial and ecumenical relations has always been to create opportunities for contact between such nations as need most to be brought together, and this it continued to do in a period when war was imminent. In such cases often a third party is needed for truly effective meeting, and in this capacity the Federation has long served its constituents.

W. A. Visser t'Hooft succeeded Francis Miller as Chairman in 1938; he had been secretary for the Federation since 1932. The economic depression had hit the Federation hard. Contributions had decreased; the budget had been cut, program, staff, and whole sections of work had to be dropped. In 1932 the staff consisted of one secretary giving full time and one part time. Visser t'Hooft stood alone for a year or two, and for many national movements and their leaders he was the Federation. He was able to draw others around him and inspire them by his imaginative courage. A rare combination of a scholar and an administrator, he had also a quickness of perception which time and again baffled slower minds. So that those who came to greet a fellow-"Barthian" found themselves faced by an alert political scientist, and those welcoming radical views were chastened when they discovered

their religious depths. To hold assemblies by vivid utterance in any of four languages, to have made countless friends amongst students of every land and remember them all-- here is a man made for his time, and his opportunity. In no period in the history of the Federation did the burden fall more heavily on the shoulders of one man, or been carried with such spirit.

National movements meanwhile were fighting for their very existence, financial breakdown threatened, international relations were critical, and the student world was again accustomed to war and rumors of war. Notwithstanding, there were advantages in testing times for there necessarily followed much greater concentration on the essential task of the movement and a general closing of ranks. In 1938 Visser t'Hooft, looking deep into the future, wrote

Our movement resembles a quietly burning light which, in spite of its smallness, can illuminate a wide circle because the night is so dark... In the last few years we have learned that the future is always different from what we thought it would be...but the question is whether we have also learned the positive lesson that the future belongs to God.¹²

12. Visser t'Hooft, WSCF:SFTS, p. 81

Chapter IV

Chapter IV

The Federation in World War II 1938-1943

A. First Years in a Second World War

Undoubtedly the experience of the Federation in the first world war was tremendously valuable in helping put the Federation quickly on an active war-time footing. From 1931 on the Federation shared the burden of China and Japan in the same fine tradition of its relief work in world war I. It was again an opportunity to show what the student Christian movements could do where all else failed. In 1937 plans for sending a secretary to the Far East to live had to be abandoned, as did the proposed conference for 1938 in Japan.

The most important meeting of the Federation in the first years of the war was the General Committee Meeting at Bievres, France in September, 1938 coinciding with the Munich crisis. The Federation was faced with needs and pressures greater than had been felt at any time since the last war. In this light the Committee felt called to outline, plan, and provide standards by which to judge the effectiveness of work locally, nationally, and internationally. The result was the "Three Year Plan", one of the most complete study pamphlets and guides for standards and methods of work that the Federation has ever put out. For the questioning student world in the chaos of spreading war, it filled a deeply felt need. The plan dealt with three important subjects: 1) the task of the student Christian movements in local and national settings, 2) specific suggestions for action, and 3) tasks

which the Federation as such should accomplish during the next three years. Some of the proposals included under the third heading give an excellent picture of the way in which the Federation attempted to correlate its fundamental objectives with the problems of the middle and late thirties and the new demands of war:

- a. A series of international vocational study conferences.
- b. Commissions on the Social Message and the Message of Christianity for study of the implications of our Christian faith in relation to problems of the social order.
- c. National ecumenical retreats for implementing the Federation's ecumenical policy.
- d. Statements prepared for the use of delegates to Madras and Amsterdam on missions as an expression of the world Christian community developing a sense of solidarity among all Christian youth.
- e. Plans for strengthening the pioneer movements in the Federation.
- f. Call to Federation members to live and act as a Christian community in a time of conflict:
 - 1) by designation of special critical areas in the world, making special effort to bring together Federation members from countries which were in conflict or drifting apart
 - 2) by making members aware of needs of student victims of war
 - 3) by stimulating study of underlying issues of present day international conflicts
 - 4) by study of problem of how the Federation could speak courageously on international issues which involve moral conditions without breaking its international fellowship and publishing statements from time to time by various national movements on such issues.

The main task of the Federation then, as in years past, was to act as a center for Christian fellowship among students throughout the world - to foster again that real sense of

"oneness" which the Federation attained in 1914. It was not easy to see precisely where the greatest need for the Federation would be, but spiritual and intellectual assistance for educated young people- interneers, refugees, or prisoners of war- was seen to be one of its greatest functions as in the last war. Robert Mackie, General Secretary of the Federation, wrote at that time:

We must resist in the name of Christ any tendency in nationalism to claim the sole loyalty of men; the domination of one people by another; and the appeal to military aggression as an arbiter of national claims, with its consequent wanton destruction of helpless people and cultural institutions, . . . On the basis of their common loyalty to Christ members of the Federation can speak openly with each other about the things which divide their nations or races from each other. And they should continue to and even intensify this work of reconciliation at times when their respective nations have entered into open or disguised conflict with each other. When war breaks out, preeminently the Federation must show itself to be a Christian community, still united as the one Body of Christ. . . . We do not as Christians have a common mind in the face of international tension. We differ as between nations, and we differ within the same nation. We differ as to interpretation of facts and events; we differ on conclusions we draw; we differ in what we believe to be the Christian attitude and action. It is therefore important that we should seek to discover and recall the realities which unite us in fellowship.¹

The Bievres meeting was followed by intense activity. The following year saw the huge meeting of Christian leaders from all over the world at Madras, India, with Federation representatives from thirty movements. In 1939 the World Conference of Christian Youth was held at Amsterdam, and

1. Mackie, Letter to Staff - The Federation in a World at War - toward the close of 1938.

from the Federation point of view demonstrated the capacity of the Federation to influence and work with other organizations. The Madras conference had been preceded by the Edinburgh meeting on Faith and Order and the Oxford conference on the Church, the Community and the State. The Amsterdam conference following these was the consummation of the most significant cycle of Christian world conferences in modern times. Over fifteen hundred delegates from eighteen to thirty-five years of age came together the end of July just before total war set in from most of the lands and churches of the world. Its purpose was the mobilization of "youth to witness the reality of the Christian community as the God-given supra-national body to which has been entrusted the message of victory over the world's spiritual, political, and social confusion". During the summer of 1939 some sixty large conferences of Student Christian movements were held throughout the world despite the ever-increasing scope of the war.

The war situation of students in Europe was soon found to be far different from that in the Far East since the vast majority of men students were soon mobilized and various national movements immediately set up means for following their members in the armed forces with letters, literature, and visitation. At home, the movements planned work with women students and school boys, and special service in connection with the Red Cross and International Student Service. In those first years of the war many countries were still

outside the immediate war areas and student life normal, or at least near-normal, but it is important to note that the Federation in such areas was a telling force for bringing full realization of the plight of refugee, interned, or imprisoned fellow students, primarily through solicitation for relief work and continuing publication of the "Student World" and the "News Bulletin".

War brought complete dislocation of plans, finances, and organization to many of the movements. By August 1941, five member movements represented at the General Committee meeting at Bievres no longer had official student Christian work, and twelve others were wholly or partially occupied or dominated by other nations. In order to ensure continued functioning of the Federation office without restriction, the General Secretary moved his office and that of the editor of "The Student World" and the "News Sheet" to Toronto, Canada, while the Chairman remained with the old office in Geneva. In the Secretary's report to the Federation in 1941, "Ut Omnes Unum Sint, the declaration of purpose and ever present reality which it is our privilege to offer to a sorely divided world" rang in the ears of the Federation, calling for renewed dedication and service.²

2. Mackie, FIA, 1.

B. World-wide Student Relief

Early in the spring of 1940 in Geneva, the World Student Christian Federation and the International Student Service entered into negotiations with a view to finding a new basis of cooperation for pooling their forces and resources in a common relief action for student victims of the war. On March tenth an agreement was signed setting up the European Student Relief Fund in which the International Student Service and the Federation were to share an equal responsibility. Once again the European Student Relief was ready for work. The principles of political neutrality and non-discrimination, racial as well as religious, which had always been the basis of European Student Relief were again adopted. Its administration was entrusted to the Secretariat of the International Student Service which placed its trained staff and the experience of twenty years at the disposal of the fund. A few weeks later Pax Romana joined the Federation and International Student Service. In a time of conflict and ideological fanaticism the three main international organizations of students gave an inspiring example of cooperation.

The executive committee was formed in the same spirit of cooperation:

Chairman: Dr. Hans Bosshardt, Swiss Polytechnic School, Zurich.

Vice-Chairman: M. l'Abbe Gremaud, Secretary, Pax Romana.
Mr. Robert C. Mackie, General Secretary
World Student Christian Federation.

Members: Mr. Malcolm W. Davis, Red Cross
 Mr. Tracy Strong, World's Alliance of Young
 Men's Christian Associations
 Dr. W. A. Visser t'Hooft, World Council of
 Churches

The Secretariat:

General Secretary: M. Andre de Blonay (Swiss)
 Assistant Secretary: Rev. Yngve Frykholm (Swedish)
 Relief Secretary: M. Feliks Korniszewski (Polish)

Branch offices were set up at Fribourg, Switzerland;
 Toronto, Canada; Marseilles, France; with headquarters at
 Geneva. The Fund works in close cooperation with the Am-
 ican Friends Service Committee, the International Red Cross,
 and the War Prisoner's Aid of the Y.M.C.A. in order to avoid
 duplication of services and make use of all possible resources.
 Help and cooperation are also gained from the International
 Bureau of Education and the Emergency Council of Christian
 Organizations.

Immediately European Student Relief set to work with
 relief for Polish, Czech, and other foreign student refugees
 in Hungary, France and Lithuania. The Armistice brought
 over 40,000 men in uniform - Polish, French, Belgian, and
 British - and many civilians to Switzerland. Internment camps
 were set up and by the end of July 1941 it was realized that
 internment might last for months and perhaps years. Help
 for students was found through the European Student Relief
 meetings with Swiss university authorities, and opportunities
 for study were arranged in camps for the French and Polish
 students in connection with the Universities of Lausanne,
 Fribourg, and Zurich; the Commercial College of St. Gall,

and the Federal Institute of Technology. Special high schools were also set up for boys between sixteen and eighteen who had volunteered in the service of the Polish army.

Helping war prisoners has been one of the main concerns of European Student Relief from the very beginning. Staff members of European Student Relief from neutral countries visited camps without difficulty working within the Framework of the Geneva Convention of 1929, regulating the treatment of prisoners of war. The Convention permits certain welfare agencies to send its representatives into the prison camps, and to provide various kinds of aid to prisoners. The Chaplaincy Commission of the World Council of Churches together with the War Prisoners' Aid of the Y.M.C.A. and the European Student Relief Fund are the relief agencies now permitted to work in the prison camps. Under the Geneva Convention regular examinations by official representatives of a neutral power and representatives of the International Red Cross were provided for, with all nations of the world signing the treaty except Russia.

Up to the spring of 1940, Polish prisoners estimated at 200,000 were the primary concern of European Student Relief. By the beginning of August there were over two million prisoners in German European prison camps, of whom about 1,600,000 were French, 400,000 Polish, 180,000 Belgian, and 45,000 British. By November permission was obtained from the German authorities to circulate a questionnaire in the camps to discover students among the internees. Reports came

to the Geneva office through the winter of "universities in captivity" that the men themselves had set up in the camps. During the last two years these "universities of captivity" have so grown with the help of European Student Relief that examinations are now sent into British camps in Germany from Oxford, Cambridge, and the University of London. Degrees can not be awarded while the men are in prison camps, but must wait on the fulfillment of the resident requirements. The External Degree of the University of London, however, is the one exception to this ruling. Under the German system of prison camps, the "oflags" or officers' camps and the "stalags" or soldiers' camps presented huge problems to European Student Relief. Eighty-five per cent of the prisoners are in work battalions which means that they have comparatively little free time. Even in the work battalion camps, however, lectures, and study go on in the evenings for those who want to participate. Traveling secretaries of European Student Relief can now visit camps and announce that they will be glad to talk with students and others who would like to have study materials. From the needs discovered the Geneva office circulates materials in so far as German censorship allows. The great appeal has been for books, notebooks, pencils - some means for spending the time profitably. With the case of enforced idleness of officers in the "oflags" such help has been even more desperately needed, but for all, the Fund's most important service has been saving of the intellectual and spiritual lives of these men.

Axis prisoners are also recipients of European Student Relief. Italian prisoners in Africa, India, and Ceylon; German prisoners, first in Britain, and later in Canada and Australia have been aided, soldiers and civilians alike. In Canada, Robert Mackie, from his headquarters in Toronto, has been able to carry on some work, and in Australia Miss Margaret Holmes, Secretary of the Australian Student Christian Movement, has given much of her time to work in the camps. As the war grew and spread to all the countries of Europe, new demands were made on the Fund. Today the task in prisons camps has assumed gigantic proportions.

Along with internees and prisoners of war were refugee students in unoccupied France, Spain, and north Africa that have been one of the most suffering of the student groups. Early in 1942 the Fund founded a home in the Haute-Loire at Chambon-sur-Lignon and many students were released to it from southern France, where they found comparative safety from deportations and help to cross the border into Switzerland. Combined with life on the hostel-foyer plan that the Federation had used during the last war. Students entering Switzerland illegally were placed in camps and the Fund has been instrumental in obtaining emergency visas for such students. Not only do students need books and materials for study, but pocket money for the bare essentials of living has also been provided. From July to February (1942-1943) it is estimated that between three and four thousand refugees, mainly students of Jewish descent, crossed the border and became subjects for

European Student Relief.

But the students of Europe are not the only ones to suffer, nor does the European Student Relief Fund program meet the entire need which exists. Parallel relief actions are being carried on which although independent technically from the Fund are closely linked with it in spirit as well as in purpose. Ever since 1933 International Student Service has helped refugee students to opportunities for finishing their education and starting life anew in a country of refuge. National Committees are the most important source of income for European Student Relief. Great Britain, Sweden, Switzerland, France, Australia, the United States, Canada, New Zealand, India, have all contributed to its support. The United States, as in the last war, has been one of the largest contributors through the World Student Service Fund which has been supported jointly by the International Student Service and the Federation in America. Since 1933 the World Student Service Fund has appealed regularly for refugee students in the United States. In 1937 the Far Eastern Student Service Fund raised money for students in war-torn China. In 1940 the European and Far Eastern Funds were united into the World Student Service Fund in one common drive with Miss Wilmina Howland as executive secretary of its offices in New York. During these years the World Student Service Fund has had a record of which it may well be proud. The following list of figures for the years 1937 - 1942 witness:

1937 - 1938	\$ 19,000.00
1938 - 1939	26,000.00
1939 - 1940	42,000.00
1930 - 1941	65,000.00*
1941 - 1942	113,000.00

\$265,000.00

The Fund is sponsored by the United States Committee of International Student Service and the World Student Christian Federation, including the National Intercollegiate Christian Council, the Interseminary Movement, the Student Volunteer Movement, the University Commission of the Council of Church Boards of Education. Cooperating agencies are the Chinese Student Christian Association, the Federation of Jewish Student Organizations of New York, the Institute of International Education, and the National Student Federation of America. In 1941 - 1942 approximately half the funds raised went to China and half to Europe. Shortly after the beginning of the war in China the International Student Service and the Federation started an appeal for Chinese students who had lost 90% of their university sites, destroyed or occupied

* In 1940 - 1941 \$21,000 over and above the listed \$65,000 was collected from extra-college sources.

In 1941-1942 such extra-college sources \$51, 414.36 worth is included in the figure \$113,000.00 as follows:

Total from schools (336).....	\$61,779.44
Total from organized conferences, etc.....	5,851.34
Total from Individuals (202).....	2,564.58
Total from United China Relief.....	25,000.00
Total direct to ESRF from Polish.....	18,000.00
Org's. in United States	

\$113.195.36

by the Japanese. These funds have been distributed by the National Student Relief Committee which now has its headquarters in Chungking. The Committee is sponsored by the national committees of the Y.M.C.A. and the Y.W.C.A. with local committees in different centers throughout Free China. In addition to distributing funds, it raises funds locally for its relief work. Most important needs of the students met are 1) food subsidies for students from non-occupied area; 2) self-help work projects which have taught students to do manual labor, and 3) medical assistance. In 1942 there were 50,000 students; 75% of them were on relief. Alarming inflation in China has meant that in the past two years added sums have been allotted to China over and above their increasing needs in order to meet this demand. This spring the Committee issued material on the National Reconstruction Scholarships for students whereby at least three hundred of the most promising and needy students receive approximately (U.S.) \$200 for a year in return for which the students promise to select their work after graduation on the basis of service to the country rather than of personal gain. China needs trained leadership desperately for her student body is made up of only one-ten-thousandth of her population, and in accord with Generalissimo Chiang Kai-Shek's plea they are showing their patriotism by remaining in college.

The World Student Service Fund recognized new needs late in the year 1941 - 1942 prompting allocation of some money to students in Russia and to Japanese-American student in

the United States. American students realizing the threat to their own democratic way of life in the treatment of their fellow Japanese-American students, have responded well to their need. The World Student Service Fund working through the Japanese-American Student Relocation Council under the supervision of the American Friends Service Committee has done much to help them. By February 1943 the Council was able to find opportunities for over 1100 students in 125 colleges located in 37 different states. The War and Navy Departments have cleared the colleges that might receive evacuated students, some four hundred in all, and the Federal Bureau of Investigation checks on the students' individual records before they are allowed to leave the relocation center. Under this system there are still some fifteen hundred, however, who have not been located as yet.

In order to meet all these needs the goal for the World Student Service Fund for 1942 - 1943 was placed at \$300,000: In China, with 75% of the students on relief and living costs thirty times greater than in 1937; in Russia where 640,000 students dispossessed from 1855 institutions are continuing study behind the front; in the Far East where Allied prisoners are in Japanese prison camps; in Australia where thousands of Axis internees and refugees need expansion of relief aid; in the United States where 2500 Japanese-American students are being relocated in colleges outside the West Coast area; and 350 refugee students need aid to continue their studies; in Canada where Axis men need intellectual relief in refugee, internment and prison camps; in Switzerland where hundreds of

Polish internees are studying; in unoccupied France where refugee students from Central Europe are in dire need of the necessities of life; in Spain where refugees in isolated camps urgently need increased help; in Germany where six million men are in prison camps; in Greece where 10,000 students must have food and medical supplies in order to survive; in Africa where student internees in work battalions are eager for books, musical instruments, and recreational equipment; and in India where prisoners and internees need still more help - this is the picture of 1943, ever growing dimmer, and ever larger.

Surely the Federation in its organization of the European Student Relief in 1920 held its dream of the world Christian community most precious and implemented it most practically. We owe much today to those early pioneers in relief work. Students are realizing the world over that a military victory will be meaningless if the foundations have not already been laid for the reconstruction of our world. Student war relief is already sharing in this reconstruction by salvaging the human material which will furnish a significant share of the leadership in the post-war world. It likewise works at reconstruction through modifying the attitudes both of those who give and of those who receive aid. Files of the European Student Relief Fund and the National Student Relief Committee are full of statements which show that many a wholly new and responsible attitude toward society is taking hold of many students due to the help given them. As our President has

said:

In the process of our working and fighting for victory we must never permit ourselves to forget the goal that is beyond victory. The defeat of Hitlerism is necessary so that there may be freedom; but this war, like the last war, will produce nothing but destruction unless we prepare for the future now. We plan now for the better world that we aim to build. . .

Chapter V

Chapter V

Summarization of the Federation's Achievements and Permanent Values as a World Organization of Christian Youth

A summarization of the achievements and permanent values of the World Student Christian Federation subjects the purpose of the movement to a searching examination. It is a remarkable fact that in the chaos of our world today we find the purpose of the Federation as valid and as active as in those first days of Federation growth in the early nineteen hundreds. For nearly fifty years the Federation has continued to unite Christian students throughout the world, gathering information as to their religious condition, deepening their spiritual life and enlisting new people to a working faith in the extension of the World Christian Community.

The religious dynamic which lies at the very heart of the Federation's existence has been its greatest strength down through the years. "Ut omnes unum sunt", that all may be one, the watchword of the Federation, has never been lost. The Federation's vision of the world Christian Community has brought thousands upon thousands of students from all over the world to new understanding of the Christian way of life. The Federation was founded with wise and statesman-like policy with roots wide and deep. Surveying its history we can see how ably the body of the movement has kept sensitive to ideas and proposals, to creative activity, and woven them into dynamic

policy. Organizationally the Federation is what its name implies, a federation of national movements. It was created as an agency of national movements affiliated with it to facilitate the flow of creative ideas and creative life between national members. It has heeded John R. Mott's warning and kept the autonomy of its national movements in a successful democratic experiment.

The Federation has met opposition, suffered diversity within itself, and suffered tensions that would in many instances have broken it asunder had it not had its purpose based in the depths of religious conviction. Diversity within the Federation has run in all directions. There were traditions of race, culture, custom, confession, and theology that from the interconfessional as well as the international view point have meant that unity was never to be taken for granted. Again and again in Federation history at each new encounter with diversity, unity has been achieved through meeting their common Lord together and finding themselves in Him. This is the Federation, this tension, this unity in diversity, even in opposition. Its history has been truly democratic in the Christian sense of the word. Trials and successes there have been but those in the fellowship have been led to the vision which was given in the first days of the Federation - the vision of that which might be done through students all over the world if they were won for Christ and united in His name.

The Federation has made great contributions along international and ecumenical lines. The Federation has been international in no easy cosmopolitan sense. National groups have been fully representative of their national genius and culture. The particular quality of the Federation's international character has been quite different from that of organizations which exist to promote international understanding as an end in itself. The Federation's capacity and responsibility to transcend national barriers has been rooted not in a rationalistic internationalism but rather in the fact that its supreme loyalty is to God. Such loyalty not only pushes beyond the boundaries of family, race and nation, but also qualifies the nature of devotion to them. An international solidarity based on such premise is of tremendous importance in the present critical period when so many millions of people have been brought to believe that unity can be successfully achieved only through totalitarian methods.

The task of the Federation since its conception has been this building of an international, interracial, and ecumenical brotherhood. Today it carries on its task creating opportunities for contact between nations and races. It has no common position on the multitude of technical, political, economic, or social questions related to the problems of the war. Its contribution to peace is little in that it has no immediately practicable plan and no power to prevent armies from crossing frontiers or waging wars. But the fact that its members include those which no international peace organization has been

able to sustain, and that it has been able to demonstrate even in the midst of tense and difficult situations the fact of its community is not without significance in a terribly divided world.

The ecumenism of the Federation is no mere dropping of confessional barriers. It has become an accepted principle that the Federation never attempts to meet on a minimum basis of common belief but rather on a maximum basis, accepting the tension of differences with each individual or group making full contribution. To invite maximum convictions is to risk maximum tension, members enter as Church members not as an isolated Christian, but the Federation has experienced and has proven its ability to endure this tension. It is indicative of its character that realizing its diversity on interconfessional matters, it does not attempt to solve issues that are within the province of the Church only, but sees its duty to help prepare the way towards mutual understanding.

The Federation's prophetic mission has been one of the strongest forces of life throughout all the member movements. With the passing years we see an increasing evidence that the growing consciousness on the part of Christian students and leaders of an organic world-wide brotherhood has been one of the Federations's largest influences. The Federation as a lay group of university men and women who affirm that there is a way of deliverance for human society, and that they know the way, realistically aware of difficulties preventing

humanity from accepting that faith or traveling that way, today are realizing that the forces directing the destiny of nations are world controlling, stubborn, and intractable. They call for not good will alone but an intellectual intransigence of men - clear minds, an intellectual alternative to purpose, thorough going realism in estimating the situation - men with clear minds who at the same time are consumed with the faith that for God all things are possible. For thousands of people God working out his purpose for the world through the Federation has been a deeply religious experience. To them it has revealed Jesus as Lord in social and international relationships and has brought the experience of Christian fellowship giving greater understanding and wider vision of the Church of Christ. Many men and women have been prepared through the Federation to become workers for Him in movements which have become a power of God on earth.

The policy of the Federation for social action and study has been wide and deep and strong. A movement that urges students to develop a depth of social understanding, make their religion more socially dynamic, and their social action more definitely Christian, fostering prophetic and adventurous spirit in searching analysis of the social situation today is an impetus of which the world is in desperate need. The missionary element in the work of the Federation has had a great history, but in recent years it has been this interest in social study and action which has tended to broaden the mission work which came about through the religious revival

period of the Federation's founding. As we look at the Federation picture today in the light of world events we can see great hope for an army of young students in whose hands will be placed much of the ensuing years' work of reconstruction and rehabilitation throughout the world.

The Federation has grown not only in stature, but in breadth at its roots in the forty-eight years of its life. It has striven through the years to face realistically the rapidly changing circumstances, often of the gravest difficulty, which have confronted it. Again and again its unity has been threatened by war, but even in the World War I the movements held together in an unbreakable bond. In the aftermath of the war the Federation courageously faced the problems of reorganization, reconciliation and reconstruction. It was a tragedy in the post war period of the last world war that many of the barriers were again raised which the great needs met by international student relief had broken down.

It has been a wonderful testimony to the work of the Federation that in this war the youth in its membership have kept their identity with the Federation. There has come a new religious awareness and a new awareness of the meaning of the Federation's work. Today when the slogan of the "open door" and "evangelization of the world in this generation" so often used in the early days of the Federation sound like bitter irony, the ongoing and growing reality of the Federation, not in its organization but rather in its Christian community is a message to us not to become obsessed with the present

world situation but look for God's saving action in it. Certainly it should be said that the call of the Federation today for courageous pioneering meets a situation without precedent.

The creation of an organized world society of Christians is surely an essential element in the expression of our Christian faith, and the existence of such a society conditions the establishment of a cooperative society of nations. The Federation work should be a decisive factor through its work with youth all over the world in such an undertaking. The motto of the generation that founded the Federation was the "evangelization of the world in our generation" - could not a fitting equivalent for our day be the challenge to build a world society of Christians? The task ahead to train citizens who will constitute the society of nations of the future and become makers of civilization is a great one and worthy of all that is best in us. In increasing numbers the youth of the world is groping for such an object of faith and service God's will for our time.

In a world torn by war, class conflict, racial tension, organized selfishness, nationalistic ambition, the Federation dares to believe in the Christian world community and work to create it. It has shown itself a community which transcends nationalism, a community in which unity is enriched through diversity, a community in which unity is strengthened under attack, a community which is part of the Church Universal, and a community in which there is oneness of thought and action.

Its responsibility is enormous; its opportunity is unlimited.

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